16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

nearly every house there will be a loom, where the wife or daughter weaves for herself or for sale. But many men weave also, and the finest silks are all woven by men. I once asked a woman why they did not weave the best silks, instead of leaving them all to the men.

'Men do them better,' she said, with a laugh. 'I tried once, but I cannot manage that embroidery.'

They also work in the fields—light work, such as weeding and planting. The heavy work, such as ploughing, is done by men. They also work on the roads carrying things, as all Oriental women do. It is curious that women carry always on their heads, men always on their shoulders. I do not know why.

But the great occupation of women is petty trading. I have already said that there are few large merchants among the Burmese. Nearly all the retail trade is small, most of it is very small indeed, and practically the whole of it is in the hands of the women.

Women do not often succeed in any wholesale trade. They have not, I think, a wide enough grasp of affairs for that. Their views are always somewhat limited; they are too penny-wise and pound-foolish for big businesses. The small retail trade, gaining a penny here and a penny there, just suits them, and they have almost made it a close profession.

This trade is almost exclusively done in bazaars. In every town there is a bazaar, from six till ten each morning. When there is no town near, the bazaar will be held on one day at one village and on another at a neighbouring one. It depends on the

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"pucca"one cost Rs. 12/8. He has none in Camp.

GAUNG BAUNG (head bend):— This is a strip of brightly coloured silk about 4 feet long and 8 inches wide which is wrapped tightly about the head. Pastel colours are most common of which a bright pink colour is most frequently seen around Rangoon. It is tied so that the two ends project as "plumes" over the right ear. Now that the traditional Burmese long hair knotted high on the back of the head has given way to western style short hair cuts a light conical wicker basket is used as a base on which the GAUNG BAUNG is wrapped. This is mainly used by those who lack time to tie the cloth around the head. The basket retains the traditional cone-shaped form of the headgear. Pathso: Three silk GAUNG BAUNGS were used per year. These were bought in Rangoon at Rs. 1/12 to Rs. 2/4 each. He has none in camp. This head-dress is used mainly for dress and ceremonial occasions.

LET-KYWE-PU-SO (Hand hold cloth) handkerchiefs:— These are the western cotton square, imported from United Kingdom, Japan or India. Pathso: one dozen were used per year, at a cost of Rs. 4/8. Camp: none.

AH-THUN-KAN-BAUNG-BI, underwear pants:— These are loose cotton pants coming down to the knees and fastened at the upper end around the waist in the same manner as the LONGYI. They are worn by U Hpaing only with silk LONGYIS. Pathso: he kept five on hand, using about 4 a year. They were made at home at a cost of Rs. 1/8 or Rs. 1/12 each. Camp: none, since the silk LONGYI is not used.

Head Towels: (same as towel) When a head wrapping is needed as protection against the heat or cold a cotton towel about 3 feet long and a foot and a half wide is wrapped around in a loose fashion. Pathso: two were used per year; bought in Pantanaw costed for Rs. 2/8 or Rs. 3/- per towel. Camp: none.

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SHAN LHE ATHE Shan bags: — This is a shoulder bag commonly called "Shan bag" since the Shan area is a common source. They are made over most of Burma. The bag is a square pouch about a foot and a half on a side made by sewing the sides of a folded piece of printed, or woven cotton. The more ornate have geometric designs

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482 of many colours. A thin strap about 4 inches wide is attached at the greatest width on both sides and serves to suspend the bag over the shoulder. U Myaing had two in Pathwe, one lasting for 2 or 3 years. They were bought in Rangoon and Pantanaw at prices which are forgotten. Camp: Four were made at home from old pieces of cloth, and are in poor condition. They have been in use for 3 or 4 months, and are thought to be good for only a couple of months more. The larger number in camp is due to the need for hauling goods and food from the distant market in downtown Rangoon. The bags are used by the entire family.

293
435 PWE HTEE (shiny cotton umbrella) Umbrellas: — The black, cotton cloth, folding umbrella with wooden handle of western type is used. Pathwe: one was owned and lasted 3 or 4 years. Bought at Pantanaw for Rs. 22/-. Camp: none, one is needed and desired.

MAR-AOK-HTOKE (bamboo hat) Topee: — These hats are made of strips of bamboo on the pattern of the British army's cork topee. The technique is similar to that used in making the conical hats of palm leaf and bamboo found commonly throughout Southeast Asia. Pathwe: one was owned; it lasted for two years and was bought in Pathwe for Rs. 10/-. Camp: none. U Myaing believes these are available only in the districts. However, they are seen for sale in the Rangoon bazaar also.

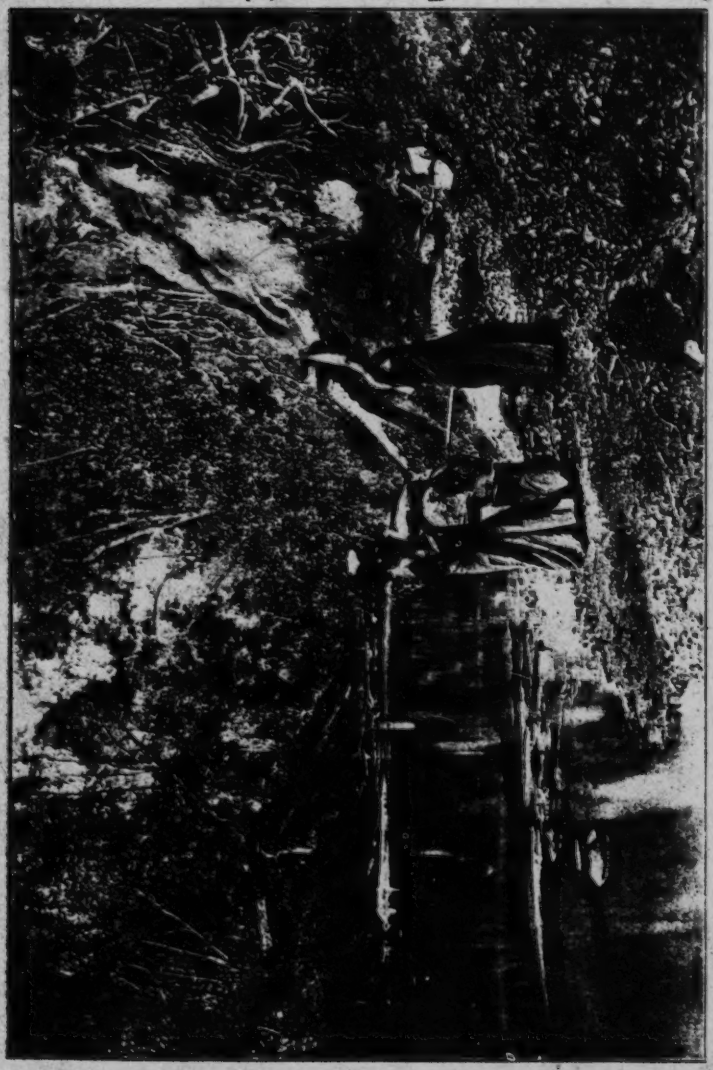
302
435 Razor: — Pathwe: a Gillette brand safety razor and blades were used. 15 blades would last about a year. They were bought in Rangoon for 2 annas each. Camp: a THIN DON DHA (sharp knife) "big razor used for shaving children's heads" is used.

Haircut: — Pathwe: a western style short haircut was secured twice a month for two annas per haircut from the local barber in Pathwe. Camp: U Myaing now goes for slightly over a month between haircuts; they now cost 8 annas in the Rangoon barber shops. He desired his hair cut twice a month.

Cosmetics for the Hair: — The preparation used in Pathwe was sticks of hard white substance scented with various perfumes. They are produced locally of European type. He had one stick per month, costing Rs. 1/4. Camp: none. This item is now "not desired at all".

25: Ferrars E-5 (ca. 1890) 1901 API Burma
Burmese AP4

[opp. p. 62]



134. FETCHING WATER AT THE STREAM.

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25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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137. CARRYING HOME THE WATER-POTS.

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ò-dyét*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zí*). This curry is seasoned with turmeric (*sanzwin*), capsicum (*ngayòtthí*—chilli), and either salt-fish or *ngapí* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyaunding* and places in the centre a *kyat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamìn*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *kyat*, or if a large household round several.

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138. STAND FOR THE DRINKING-WATER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[782]

282. PREPARING TAWTHALIN OFFERINGS [p. 188].

at the temples in the same spirit. *Thèbônzali* are erected on the day of a sick person's planet, and decorated with flags according to the years of age. Here Buddhism, which knows of no vicarious merit (or demerit), is tainted by a survival of animism (p. 188). The merit of the act is intended to cancel the demerit of some troubled spirit which is seeking to possess the body of the sufferer. Offerings are likewise set apart for the troubled spirit in the forest, to divert him from the sick person. When an epidemic of cholera occurs, the whole village sets up a din at sunset with bamboo sticks, to frighten the demons away. But many minds are averse to such superstitions, and they seek for natural explanations. They ascribe disease to states of the blood, to "heats" and "vapours." The cooling qualities of nitre are extolled for the one, and the cordial effects of spice for the other. Dietetic questions interest everybody, and everyone has his or her pet nostrum. Very little operative surgery is attempted as compared with India and China—merely the opening of abscesses and setting of bones. Hare-lip and cleft palate, and the cognate deformities, appear to be frequent. The dressings applied to wounds and sores are chiefly turmeric, slaked lime, *nîm*-leaves.

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Successful lithotomies and other major operations, and the boon of chloroform, have spread the fame of western surgery in a vastly wider circle than it can reach itself. The sick are tenderly nursed by the Burmans, and never abandoned in panic fear as happens in epidemics among the hill-tribes. There are few greater sources of religious merit than ministering to the sick. During the puerperium, the Burman custom is to main-

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283. BURMAN CARRIER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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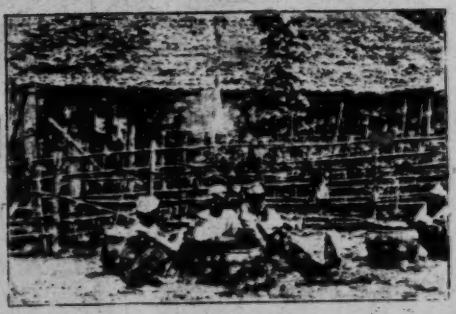


285. PEDLARS

tain a fire of billets on a special hearth as big as the couch, and placed alongside of it, for five or seven days. The antiseptic property of the smoke may be of value, but the relaxing effect of the artificial heat is believed to be a reason why the Burman women are so much less hardy in this particular than the neighbouring races. The hospital of the Lady Dufferin Fund is helping to spread a

[158] more enlightened practice. The ratio of insane in the population is about a quarter of that of Western Europe and America, but is double that of India.

●482 Almost the only dealer who hawks his goods in the street is the seller

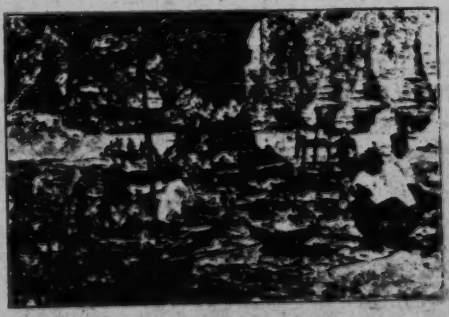
[443] of oil (*hnanzi*, No. 282). He uses a light spring yoke of the wood of the *zi*-tree, the heavier form of which is seen in No. 283. By its springiness the

314 yoke maintains the load at an even level, thus saving waste of work. As much as a hundredweight is carried for long distances. In merely shifting goods at warehouses, carriers will move two hundredweight. They earn six to twelve annas a day. The only vegetable oil used for burning is the oil or resin of

[373] the *ka-nyin* (No. 362). Chips are soaked in the wood-oil and made up into torches (*mídaing*) with leaves of the pandanus. The oil is obtained by hewing deep recesses into the butts of the trees for it to collect in, and firing these from time to time to induce a fresh

315 flow. In the valley of the Irawadi, the crude earth-oil from the wells at Yenándyaung is burned in open lamps. This is the earliest

[432] petroleum known to commerce, under the name "Rangoon oil." In recent years petroleum has also been found in Arakán. The out-turn from the Burma oilwells in 1898–99 was thirty-two million gallons, valued at



286. TOY AND FLOWER STALLS

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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427. PILGRIMS WITH THEIR BELONGINGS.

1884, and has had to be replaced. The body of the image is encrusted with gold which the pilgrims affix; by a miraculous quality of the image the gold leaf is said to adhere without the usual size. Next in celebrity to this image is the *Shwe-zettaw*, a sacred footprint on the rock, west of Mimbu on the Irawadi (*cf.* p. 36). Only the site of the original footprint on the hill is shown. The rock which bore it clove asunder, according to the legend, in consequence of a profanation. A model of the original occupies a *tazáung* beneath. The fourth great resort of pilgrims is *Kyaittlyo Payá*, which is believed to enshrine two hairs of the Buddha. It is erected on a boulder which overhangs the peak of a mountain three thousand six hundred feet high, looking out on the plains of the Sittaung river. The legend tells how this boulder—which is not a rocking-stone—in days of greater piety used to float free above the summit. There are those who argue that even now a fine thread can be drawn between the boulder and the rock. About one hundred and fifty years ago

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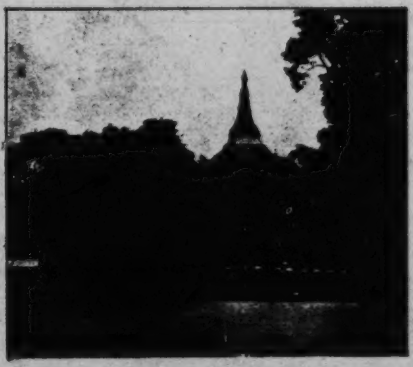

428. SHWE-DAGON PAYA, RANGOON.